

MEDICAL AHADITH IN AL-RANIRI'S *BUSTAN AL-SALATIN* CHAPTER 7 *FASL* 3

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Abstract

The incorporation of *hadith* in Islamic medical literature is a common phenomenon. In the Malay world, *Bustan al-Salatin* in its Chapter 7 *Faṣl* 3 (BSVII-III) contains the greatest number of these medical *ahadith* among Malay medical manuscripts. This paper presented a preliminary study on the *ahadith* typology and sources and their use pattern in BSVII-III. *Ahadith* in two extant manuscripts of BSVII-III from Aceh were extracted, listed and compared. Then, these medical *ahadith* were checked using *al-Maktabah al-Waqfiyyah* online resource and *al-Maktabah al-Shamilah hadith* search software to find their sources. The methodology employed by al-Rānīrī in incorporating these medical *ahadith* were also analysed. It was found that there are 40 narrations referenced as *ḥadīth* in this *faṣl*, distributed on four topics on anatomy (n=3), the principles of medicine (n=14), *materia medica* (n=28) and medical *hikayat* (medical marvels) (n=2). 70% of them are confirmed as *hadith*, five are confirmed as the sayings of other figures, whereas seven narrations have unconfirmed origins. These *ahadith* were mostly narrated without providing the source or the full *matn* or sanad of narrators. Hence, it is a challenge in tracing the reliability and status of the unconfirmed *ahadith*. al-Rānīrī's liberal use of *ahadith* in BSVII-III may be attributed to the fact that this text is not meant to be a *ḥadīth* text and the use of *ahadith* are primarily to provide support to the known medical management of health and disease. BSVII-III remains an exciting text to be explored, given its importance in integrating medical and religious sciences, Islamisation of knowledge and the study of *hadith* in the Malay Archipelago.

Keywords: *Bustan al-Salatin*, al-Raniri, medicine, *hadith*, manuscript

Introduction

Ḥadīth is the transmission on the authority of the Prophet, his sayings, deeds, tacit approval, or description of his physical features and moral behaviour. There are plenty of examples of *ḥadīth* or prophetic tradition on medicine, covering prevention, treatment and

management of health and disease. These *aḥādīth* are dispersed in many different books of literature from *Sunan al-Tis'ah*¹ as well as others. In *Ṣaḥīḥ al-Bukhārī*, for instance, the *ḥadīth* on medicine is collected in a particular chapter, titled *Kitāb al-Ṭibb* (Deuraseh, 2006). Medical texts of the Islamic world may or may not cite *aḥādīth* (plural of *ḥadīth*) in their content. If they do, the number may be very few, and the *ḥadīth* may not be narrated fully or without the chain of narration. *Al-Qānūn fī al-Ṭibb* by Ibn Sīnā (d. 1037AD) and other great works like *al-Mukhtār al-Ṭibb* of 'Abd al-Laṭīf al-Baghdādī (d. 1231AD), for example, are not known to contain many *aḥādīth*. A new genre of Islamic medical texts known as *al-Ṭibb al-Nabawīyyah* (or *Ṭibb al-A'immaḥ* in the Shiites tradition) only developed properly in the 12th century AD, consisting of almost exclusively *aḥādīth* on medicine. The famous examples include *al-Tibb al-Nabawī* of al-Qurtubī (d. 853AD), al-Dinawarī (d. 974), al-Dhahabī (d. 1348AD), Ibn Qayyim al-Jawzī (d. 1350AD) and al-Suyūṭī (d. 1505AD) (Perho, 1995).

In Malay medicine, it is estimated that more than 100 medical manuscripts are extant in various institutions worldwide. There is no known example of *al-Ṭibb al-Nabawīyyah* medical literature for Malay medicine. The Malay medical manuscripts are properly books of medicine and have no or very scarce references to the Prophet. MS B 15, one of the early 19th century Malay medical manuscripts, contains one reference to the Prophet (Mohd Shafri, 2019). *Kitab Tibb Muzium Terengganu*, a very thick volume, of 310 pages has zero reference to *ḥadīth* (Mat Piah, 2017). Similar to this is *Ṭayyib al-Iḥsān* which contains only one reference to a *ḥadīth* in al-Dhahabī's *al-Ṭibb al-Nabawī* without providing the *matn* (wording of a *ḥadīth*) nor the *sanad* (chain of transmission) (Mohd Shafri, 2015). *Al-Raḥmah fī al- Ṭibb* which was rendered from Arabic to Malay by Abbas Kuta Karang of Aceh, have more *aḥādīth* than the usual Malay medical manuscripts, but these do not number more than 20 and most also come without a complete *matn* or *sanad* (Mohd Shafri, 2017).

In this regard, *Bustān al-Salāṭīn*, one of the earliest medical manuscripts written in Malay, perhaps contain the greatest number of *ḥadīth* in the chapter on medicine, i.e. *Bab VII Faṣl III*. It is not surprising to find al-Rānīrī incorporating *aḥādīth* in his writing as he had shown a predilection to it. *Hidāyat-al-Ḥabīb*, one of his texts, for example, has been considered as the first known Malay text on *ḥadīth*, focusing on *targhīb wa tarhīb* (recommendation on good deeds and warning against bad deeds) in 53 chapters (Alimron, 2018; Fathurrahman, 2012).

This paper will look into the *aḥādīth* that al-Rānīrī had included in BS Chapter 7 *Faṣl 3* (BSVII-III). In his own words, the content of this *faṣl* is described as:

¹ *Sunan al-Tis'ah* consists of nine sources of *aḥādīth* works which are; *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Tirmidhī*, *Sunan al-Nasā'ī*, *Sunan Ibn Mājah* (these first six sources are also known as *Sunan al-Sittah*), *Al-Muwatta Mālik*, *Sunan al-Dārimī*, and *Musnad al-Imām Aḥmad ibn Ḥanbal*.

Fasal yang ketiga pada menyatakan 'ilmu tashriḥ dan 'ilmu ṭabīb dan yang ta'alluq kepada serta dengan beberapa ḥikāyāt yang munāsabah dengan dia.

[meaning: The third division on anatomy, and medicine, and things related to it (medicine) and some tales of relevant (to medicine).]

In hoping to contribute to more understanding of the role and importance of al-Rānīrī in the development of Islamic civilisation in Southeast Asia, particularly in the science of *ḥadīth* and medicine, the authors would like to provide a comprehensive list of all the *aḥādīth* in *Faṣl* 3. The reliable hadith sources were compared, and finally, the pattern of use of *aḥādīth* was analysed in this *faṣl*.

Background of the Manuscript

Bustān al-Salāṭīn is Sheikh Nūr al-Dīn al-Rānīrī's (d. around 1658AD) magnum opus. It was written at the request of the Acehnese Sultan Iskandar Thānī, who reigned between 1636-1641AD. al-Rānīrī who was born in Raniri, India, to a purportedly Malay mother, was Iskandar Thānī's most outstanding scholar at his court. al-Rānīrī was tasked with producing an embellished *adab* (on nationhood and conducts of rulers) work. At more than 2000 total pages, *Bustān al-Salāṭīn* is the thickest codex of all Malay codices. al-Rānīrī most probably started writing *Bustān al-Salāṭīn* in 1638AD and completed it in 1640AD. BS is made up of a total of seven chapters (Table 1). One of the complete extant volumes is Raffles Malay MS 8 in the Royal Asiatic Society London. Otherwise, each of the chapters is usually found as separated, stand-alone volumes.

The Chapter VII of *Bustān al-Salāṭīn*, or BSVII, is the most widely distributed chapter of *Bustān al-Salāṭīn*. Jelani Harun (2009) mentioned that there were 21 extant manuscripts of BSVII. He did not specify their location, except one that he said was found in Aceh. Grinter (1979) also listed 14 BSVII manuscripts, but none is located in Malaysia or Indonesia. It is now known that several copies of BSVII are in the National Library of Malaysia (PNM) collection. Likewise, there are copies in Indonesia and even one in South Africa. BSVII has four *faṣl* or divisions: *Faṣl* 1 on the intellect, *Faṣl* 2 on *firāsah* and *qiyāfah*, *Faṣl* 3 on anatomy, medicine, *materia medica* and medical stories, and *Faṣl* 4 on the virtue of women and *ḥikāyat* – strange and marvellous stories. The content of the *Faṣl* 3, thus, is thoroughly medical. Several studies were made to the last two *faṣl*, but no study has been carried out for the first two *faṣl* (Table 2.) None of the studies on *Faṣl* 3 had focused on the use of *hadīth* by al-Rānīrī.

Table 1: Title of chapters, location, accession number and selected research work on *Bustān al-Salāṭīn* manuscripts.

Chapter	Title (from Raffles Malay MS 8, unless notified otherwise)	Location and Accession Number of Selected Manuscripts	Research
1	Pada menyatakan peri yang pertama dijadikan Allah Ta'ālā dan peri kejadian tujuh petala langit dan tujuh petala bumi dan barang yang takluk pada keduanya.	1. London Raffles Malay MS 8. 2. London Raffles Malay MS 42. 3. Kuala Lumpur MS 41. 4. Leiden Cod Or 5443. 5. Jakarta KBG 420.	Jelani Harun, 2004
2	Pada menyatakan permulaan <i>tarikh</i> (sejarah) segala <i>anbiyā'</i> dan <i>tarikh</i> segala Rasūl Allāh dan menyatakan setengah daripada kelakuan mereka itu daripada Nabi Adam hingga sampai kepada Nabi kita Muḥammad ﷺ dan menyatakan setengah daripada kelakuan segala raja-raja pada zaman dahulu kala serta dengan ḥal ehwal mereka itu dari lanjut umur mereka itu daripada masa Sulṭan Kiyau Murti hingga sampai kepada masa tuan kita Paduka Seri Iskandar Thānī 'alā al-Dīn Muḡhayāt Shāh Johan Berdaulat (<i>Zill Allāh fī al-'Ālam</i>).	1. London Raffles Malay MS 8. 2. London Raffles Malay MS 42. 3. Kuala Lumpur MS 41. 4. Leiden Cod Or 5443. 5. Leiden Cod Or 1971. 6. Jakarta ML 422.	Teuku Iskandar, 1966 Siti Hawa Salleh, 1992 Jelani Harun, 2004
3	Pada menyatakan menjadikan raja dan mengikut dia dan sharaṭnya dan pada menyatakan kelakuan segala khalifah dan segala raja yang 'adil dengan segala syaratnya dan pada menyatakan syarat segala wazīr yang bijaksana dan kelakuan mereka itu.	Kuala Lumpur MS 41.	Jelani Harun, 2008
4	Pada menyatakan kelakuan segala raja-raja yang bertapa dan menyatakan kelakuan segala awliyā' Allāh yang <i>ṣalih</i> .	1. London Raffles Malay MS no 8. 2. London Raffles Malay MS no 42. 3. London Kuala Lumpur MS no 41. 4. Jakarta MS ML 286D. 5. Paris Malayo-Polynesien MS 275.	Russell Jones, 1974 Ann Grinter, 1979
5	Pada menyatakan kelakuan segala raja-raja yang zalim dan segala wazīr yang aniaya lagi berbuat khianat akan rajanya.	1. London Raffles Malay MS 8. 2. London Raffles Malay MS 42. 3. Kuala Lumpur MS 41. 4. Leiden KL 14. 5. Jakarta Alg Secretarie 67.	Norhayati Abu Bakar, 1994

6	Pada menyatakan kelakuan segala orang yang pemurah lagi yang mulia-mulia dan segala orang yang berani lagi perkasa (Leiden Cod Or 1694).	<ol style="list-style-type: none"> 1. Leiden Cod Or 1973. 2. Leiden Cod Or 1694 (salinan Leiden Cod Or 1973). 3. Leiden Cod Or 1974 (salinan Leiden Cod Or 1973). 	Khozin Affendi, 1988
7	Pada menyatakan akal dan ilmu dan kemuliaan keduanya; dan menyatakan 'ilmu firāsah dan qiyāfah dan 'ilmu tashriḥ dan 'ilm ṭabīb dan setengah daripada kelakuan segala perempuan dan setengah daripada hikāyat 'ajā'ib dan gharīb (Leiden KL 67d).	<ol style="list-style-type: none"> 1. Berlin Schoemann V, 7. 2. Berlin Schoemann V, 36. 3. Brussels 21514. 4. Jakarta Bat Gen 286C. 5. Jakarta Bat Gen 310 Mal. 6. Leiden Cod Or 1918. 7. Leiden Cod Or 2199. 8. Leiden Cod Or 3234. 9. Leiden KL 67d. 10. Leiden Cod Or 6673. 11. Leiden Oph 119. 12. Leiden Cod Or 6719. 13. London Raffles Malay MS 17. 14. Cabaton, Perpustakaan Negara Perancis. 15. PNM MSS 3059. 16. PNM MSS 4039. 17. PNM MSS 4186. 18. PNM MSS 4642. 	<p>Nunung Rodliah, 1988 Pisol Maidin, 1995 Salmah Jan Noor Muḥammad, 2006 Halimah Hassan, 2007 Mohd Affendi Mohd Shafri, 2015</p>

Table 2: Titles in of individual *faṣl* in BSVII and previous research.

Faṣl	Title	Research
I	Pada menyatakan 'ilmu dan 'aql dan kemuliaan dan martabat keduanya dan menyatakan peri kebajikan dan kejahatan segala manusia.	Not yet.
II	Pada menyatakan 'ilmu <i>firāsah</i> dan <i>qiyāfah</i> .	Not yet.
III	Pada menyatakan 'ilmu <i>tashrīḥ</i> dan 'ilmu <i>ṭabīb</i> dan yang takluk kepadanya serta dengan beberapa <i>ḥikāyat</i> yang munasabah dengan dia.	Pisol Maidin, 1995 Salmah Jan Noor Muḥammad, 2006 Mohd Affendi Mohd Shafri, 2015
IV	Pada menyatakan faḍilat nikah dan peri kelakuan segala perempuan daripada kebajikan dan kejahatan dan menyatakan beberapa daripada segala <i>ḥikāyat</i> yang 'ajā'ib-'ajā'ib lagi <i>gharīb</i> yang menimbulkan kesukaan hati segala yang membaca dan yang mendengarkan dia lagi mengambil ibarat dengan dia segala yang melihat dengan mata hatinya.	Nunung Rodliah, 1988

Our study used two BSVII manuscripts from Aceh as its subjects of research. The use of more than one manuscript for a particular title, wherever possible, is a recommended practice in philology and manuscript studies as no two copies of the same work are ever exactly alike due to scribal errors or more recent redactions. Comparison between the copies will enable identification of errors and changes to produce the most reliable contemporary study on the particular work. The first manuscript (referred to as BSVII-YPAH) belongs to *Yayasan Pendidikan dan Museum Ali Hasjmy* (YPAH), an educational foundation-cum-museum established by the late Bapak Ali Hasjmy, the first governor of Province. This manuscript has the accession number 54/LL/14/YPAH/2005 but lacks any watermark on the papers used (Fathurrahman, 2010). A second manuscript (which will be referred to as BSVII-DTA) belongs to *Dayah Tanoh Abee*, a prominent traditional religious school in Aceh. It has no official accession number, but it is probably the one referred to in one manuscript catalogues as '2X0.8 Islam - Kumpulan Karya' (Zunaimar, 2018). The manuscript is written on paper with the watermark showing the image of *Cleopatra*. BSVII-YPAH was retrieved from *Yayasan Pendidikan dan Museum Ali Hasjmy* during an international research project (2013-2015) funded by The Islamic Manuscript Association, United Kingdom. The project was registered with the Research Management Centre of the International Islamic University Malaysia as project SP14-046-0168. BSVII-DTA, on the other hand, was retrieved during a visit to Dayah Tanoh Abee in 2017.

Methodology:

The *aḥādīth* are first extracted and listed out from the two BSVII manuscripts – BSVII-YPAH and BSVII-DTA. These two institutions are among the largest Malay manuscript depositories in Aceh. The two manuscripts used are two out of three known extant manuscripts of BSVII in Aceh (personal data). The references to *aḥādīth* in the manuscripts are easily identified as the author usually mention '*Dan sabda Nabi*' ('As the Prophet said') before relating them.

The *aḥādīth* from the two sources were compared to check for similarities and differences. Then an appraisal of the individual *ḥadīth* was performed by searching for them in *Jam' al-Jawāmi'* of al-Suyūṭī, as found on *al-Maktabah al-Waqfiyah* <https://waqfeya.net/book.php?bid=4126> which is very useful as it allows for quick search of the *aḥādīth*. *Jam' al-Jawāmi'* is used as the primary source because of its encyclopaedic, dictionary-like content. If the *ḥadīth* could not be found in *Jam' al-Jawāmi'*, then the search would be performed on other *ḥadīth* literature available on *al-Maktabah al-Waqfiyah* website. They include *al-Durar al-Mutanāthirah* of al-Suyūṭī, *al-'Ilal al-Mutanāhiyah* of Ibn al-Jawzī, *al-Maqāṣid al-Ḥasanah* of al-Sakhāwī and others. In addition, a search was also performed on *ḥadīth* software *al-Maktabah al-Shāmilah* ('The Comprehensive Library'), downloadable from <https://shamela.ws/index.php/page/download-shamela> when a *ḥadīth* could not be found in any of the text available on *al-Maktabah al-Waqfiyah*. This software is selected as it is currently the largest source of *ḥadīth* texts in the Open ITI corpus (Verkinderen, 2020).

The *ḥadīth* were then categorised into (1) confirmed *ḥadīth*, irrespective of its grades; (2) sayings of others if it is confirmed to be not a Prophetic tradition but from identified figures; or (3) unconfirmed sources if the *ḥadīth* has a defect such as incomplete *sanad* or unknown narrator but at the same time is not confirmed to be the saying of others. Finally, a general overview of the methodology employed by al-Rānīrī when citing these references is then analysed.

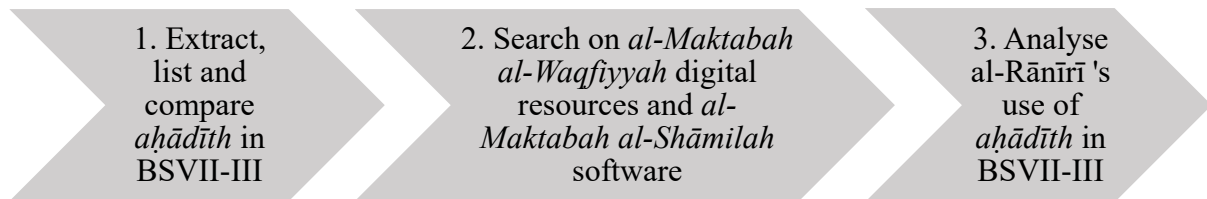


Figure 1. The methodology of analysing *aḥādīth* in BSVII-III using extant manuscripts from Yayasan Pendidikan dan Museum Ali Hasjmy (YPAH) and Dayah Tanoh Abee (DTA).

Results

Most narrations are accompanied by their *matn* – complete or partial, but narrations #2 and #17 were narrated without *matn* and directly provided in Malay translation. The *mutūn* (plural of *matn*) of *aḥādīth* are extracted out and listed as in Table 3. The first column contains the Arabic *mutūn* as well as the Malay translation that al-Rānīrī himself had provided in BSVII. English translation is not provided as the focus is on the manner the *aḥādīth* and al-Rānīrī’s Malay translation appear in the manuscripts. The results of the search for the source of the narration are provided in the Source column. Another column on the topic under which the *aḥādīth* appear in BSVII-III is also added to further aid categorisation.

Table 3. References to *aḥādīth* in BSVII-III and their meaning and sources.

No. (#)	Arabic Wordings of <i>Aḥādīth</i> and Their Malay Translations (as appeared in the manuscripts)	Source(s)	Topic in the Faṣl
1	<p>لَيْسَ شَيْءٌ خَيْرًا مِنْ أَلْفِ مِثْلِهِ إِلَّا الْإِنْسَانُ</p> <p>Tiada jua suatu yang terlebih baik daripada seribu sebagainya melainkan insan.</p>	<p><i>Ḥadīth</i> narrated by al-Ṭabarānī in <i>al-Mu’jam al-Kabīr</i> and Ḍiyā’ al-Dīn al-Maqdisī in <i>al-Aḥādīth al-Mukhtārah</i> from Salmān.</p> <p>Refer to al-Suyūṭī, <i>Jam’ al-Jawāmi’</i>, vol. 7, p. 253, no. 1166/18213. The word لَيْسَ does not appear in BSVII-YPAH which could be due to error during transcription of the manuscript.</p>	<i>Tashrīḥ</i> (Anatomy)
2	<p>Dijadikannya Allah Ta’ālā bagi insan itu air asin pada kedua matanya dari kerana kejadiannya daripada limpa, dan jikalau tiada air masin nescaya hancurlah kedua matanya. Dan air pahit pada kedua telinganya dari kerana ia menahan daripada masuk nescaya binatang melata-melata. Dan dijadikan hangat pada kedua liang</p>	Unknown narration and no <i>matn</i> of <i>ḥadīth</i> were given in the manuscripts.	<i>Tashrīḥ</i> (Anatomy)

	hidung dari kerana mencium angin jikalau tiada demikian nescaya busuklah otaknya. Dan dijadikan air masin pada kedua bibir supaya merasai lazat segala suatu lagi didengar segala manusia manis perkataannya.		
3	<p>أَعْرَفَكُمْ بِنَفْسِهِ أَعْرَفَكُمْ بِرَبِّهِ</p> <p>Yang terlebih ma'rifah daripada kamu akan dirinya ialah yang terlebih ma'rifah akan Tuhannya.</p>	The source could not be found. However, it is referred to in <i>Ma'ārij al-Quds fī Madārij Ma'rifat al-Nafs</i> , a text which attributed to al-Ghazālī but the matter is debatable. Refer to <i>Ma'ārij al-Quds fī Madārij Ma'rifat al-Nafs</i> , p. 6. Also, check http://www.ghazali.org/articles/mamq-contention.htm . Nonetheless, other narrations of similar meaning exist, all of which are famous in Sufi circles. Some scholars attributed these narrations, not to the Prophet ﷺ but Saḥābī (Companion) or other figures such as Yaḥyā ibn Mu'ādh al-Rāzī.	<i>Tashrīḥ</i> (Anatomy)
4	<p>الْعِلْمُ عِلْمَانِ، عِلْمُ الْأَدْيَانِ، وَعِلْمُ الْأَبْدَانِ</p> <p>Yang 'ilmu itu dua perkara: satu 'ilmu agama, kedua 'ilmu aṭibbā.</p>	It is not <i>ḥādīth</i> . On the contrary, it is a statement attributed to al-Shāfi'ī as reported by al-Suyūṭī in <i>al-Ṭibb al-Nabawī</i> . Refer al-'Ajlūnī, <i>Kashf al-Khafā'</i> , vol. 2, p. 80, no. 1765.	' <i>Ilmu Ṭabīb</i> (On the Principles of Medicine)
5	<p>أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ</p> <p>Ketahui oleh kamu dan bahawasanya dalam jasad manusia itu segumpal daging. Apabila ia baik, nescaya baiklah sekalian jasad, dan apabila ia jahat, nescaya jahatlah sekalian jasad, iaitulah qalbu singgahsana ruh.</p>	<i>Ḥādīth muttafaq 'alayh</i> narrated in all <i>Sunan al-Sittah</i> and others with several variations and graded as <i>ṣaḥīḥ</i> . This variation is narrated from Nu'mān bin Bashīr. Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i> , vol. 4, p. 641, no. 213/13590; and al-Suyūṭī, <i>al-Jāmi' al-Ṣaḥīḥ</i> , vol. 4, p. 252, no. 11429.	' <i>Ilmu Ṭabīb</i> (On the Principles of Medicine)
6	<p>الْمَعِدَةُ حَوْضُ الْبَنِّ، وَالْعُرْوُقُ إِلَيْهَا وَارِدَةٌ، فَإِذَا صَلَحَتِ الْمَعِدَةُ، صَلَحَتِ الْعُرْوُقُ بِالصَّحَّةِ، وَإِذَا سَقَمَتِ الْمَعِدَةُ، سَقَمَتِ الْعُرْوُقُ بِالسُّقْمِ</p> <p>Yang ma'idah itu seumpama sebuah kolam dalam badan manusia, dan segala urat itu sampai kepadanya meminum. Apabila ma'idah itu baik nescaya terbitlah daripada segala urat itu siḥat. Dan apabila ma'idah itu jahat nescaya terbitlah daripada urat itu penyakit.</p> <p>(NB. ma'idah: perut)</p>	Narrated by al-Tabarānī in <i>al-Mu'jam al-Awsaṭ</i> , al-'Uqaylī in <i>al-Ḍu'afā' (bāṭil)</i> , Ibn al-Sunnī, Abū Nu'aym in <i>al-Ṭibb al-Nabawī</i> , al-Bayhaqī in <i>Shu'ab al-Īmān (da'if)</i> , al-Dhahabī (<i>munkar</i>), Ibn al-Jawzī (<i>mawḍū'</i>). Al-Dāruqutnī in <i>al-'Ilal al-Wāridah</i> opined that it is not a <i>ḥādīth</i> but the saying of an 'Arab physician, 'Abd al-Malik bin Sa'īd bin Abjar. See also al-Ghazālī, <i>Iḥyā' 'Ulūm al-Dīn</i> , vol. 3, p. 351; and al-Suyūṭī, <i>Jam' al-Jawāmi'</i> , vol. 4, p. 175, no. 256/11921.	' <i>Ilmu Ṭabīb</i> (On the Principles of Medicine)

7	<p style="text-align: right;">فَمُ وَنَمُ، فَإِنَّ لِحَسْبِكَ عَلَيْكَ حَقًّا</p> <p>Tidurlah kamu dan jagalah dari kerana kamu bahawasanya adalah ia bagi jasad itu haqqnya ke atasmu.</p>	<p><i>Ḥadīth ṣaḥīḥ</i> narrated by al-Bukhārī, Muslim, Aḥmad, and al-Nasā'ī, with some differences, from 'Abd Allāh ibn 'Amr ibn al-'Āṣ.</p> <p>See also al-Suyūṭī, <i>Jam' al-Jawāmi'</i>, vol. 12, p. 551, no. 532/27159.</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>
8	<p style="text-align: right;">خير الأمور أوسطها</p> <p>Yang sebaik pekerjaan itu yang ugahari jua.</p> <p>(NB. ugahari: Malay word for 'seimbang' or balanced.)</p>	<p><i>Ḥadīth</i> narrated by al-Sam'ānī with <i>sanad fi-hī majhūl</i> (unknown narrator) from 'Alī. Also narrated by al-Daylamī without <i>sanad</i> (chain of narrators) from Ibn 'Abbās:</p> <p style="text-align: right;">خَيْرُ الْأَعْمَالِ أَوْسَطُهَا</p> <p>According to al-Albānī, the <i>sanad</i> of <i>ḥadīth</i> is <i>ḍa'īf</i>.</p> <p>Refer to al-'Ajlūnī, <i>Kashf al-Khafā'</i>, vol. 1, p. 442, no. 1247; al-Albānī, <i>al-Silsilah al-Da'īfah wa al-Maudū'ah</i>, p. 209, no. 7056</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>
9	<p style="text-align: right;">المعدة بيث الداء، والجَمِيَّةُ رَأْسُ الدَّوَاءِ</p> <p>Bahawa perut itu asal segala penyakit dan pantang itu asal segala ubat.</p>	<p>A slight difference to the <i>ḥadīth</i> narrated by al-Ghazālī in <i>Iḥyā' 'Ulūm al-Dīn</i>, vol. 5, p. 312.</p> <p style="text-align: right;">الْبَطْنَةُ أَصْلُ الدَّاءِ، وَالْجَمِيَّةُ أَصْلُ الدَّوَاءِ</p> <p>Al-Sakhāwī in <i>al-Maqāṣid al-Ḥasanah</i> mentioned that this is not a <i>ḥadīth</i> but a saying of the famous 'Arab physician, al-Ḥārith bin al-Kaldah:</p> <p style="text-align: right;">المعدة بيث الداء، والجَمِيَّةُ رَأْسُ الدَّوَاءِ</p> <p>Refer to al-Sakhāwī, <i>al-Maqāṣid al-Ḥasanah</i>, p. 611.</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>
10	<p style="text-align: right;">أصل كل داء البردّة</p> <p>Pohon segala penyakit itu kesepekanya.</p> <p>NB: <i>kesepeka</i> refers to the problem of the digestive system (<i>Kamus al-Munawir Arab-Indonesia Terlengkap</i>, (2013)).</p>	<p><i>Ḥadīth</i> narrated by al-Dāruqutnī in <i>al-'Ilal al-Wāridah</i> from Anas; Ibn al-Sunnī in <i>al-Ṭibb al-Nabawī</i> and Abū Nu'aym in <i>al-Ṭibb al-Nabawī</i> from 'Alī; and Ibn Sunnī, Abū Nu'aym, Tamām, and Ibn 'Asākir from Abī Sa'īd. According to al-Sakhāwī, the <i>sanad</i> is <i>ḍa'īf</i>.</p> <p>Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i>, vol. 1, p. 662, no. 34/3352; al-Sakhāwī, <i>al-Maqāṣid al-Ḥasanah</i>, p. 85.</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>
11	<p style="text-align: right;">إنك ناقة</p> <p>Jangan kau makan dari kerana engkau baharu sembuh daripada sakit.</p>	<p>This portion is actually taken from a <i>ḥadīth ḥasan</i> narrated by al-Tirmidhī from Umm al-Mundhir:</p> <p>دخل علي رسول الله ﷺ ومعه علي ولنا دوال معلقة، فجعل رسول الله ﷺ يأكل وعلي معه يأكل، فقال رسول الله ﷺ لعلي: مه مه يا علي فإنك ناقة قال: فجلس علي والنبى ﷺ يأكل، قالت: فجعلت لهم سلقا وشعيرا، فقال النبي ﷺ: يا علي من هذا فأصيب فإنه أوفق لك</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>

		In this <i>ḥadīth</i> , Umm al-Mundhir (the aunt of Rasūl Allāh ﷺ) narrated that Rasūl Allāh ﷺ met her with Sayyidina ‘Alī. Umm al-Mundhir had <i>dawālī</i> (<i>mufrad: dāliyah</i> , a kind of grapes) hanging, which the Prophet ﷺ ate. Sayyidina ‘Alī was about to eat it when the Prophet ﷺ said: “O ‘Alī, (do not) you have just recovered (from illness).” Umm al-Mundhir then prepared <i>salaq</i> (a boiled preparation) and <i>sha’īr</i> (barley), and the Prophet then said: “O ‘Alī, eat from this. It is more suitable for you.” Refer to al-Suyūṭī, <i>Jam’ al-Jawāmi’</i> , vol. 12, p. 595, no. 608/27235.	
12	يَا عِبَادَ اللَّهِ: تَدَاوُوا، فَإِنَّ اللَّهَ لَمْ يَصْنَعْ دَاءً فِي الْأَرْضِ إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاجِدِ: الْهَرَمَ Berubatlah kamu maka bahawasanya Allah tiada menjadikan suatu penyakit melainkan ada dijadikan baginya ubat melainkan tua jua.	<i>Ḥadīth</i> narrated by Abū Dāwūd al-Ṭayālīsī, Aḥmad ibn Ḥanbal, Abū Dāwūd, al-Tirmidhī (<i>ḥasan ṣaḥīḥ</i>), al-Nasā’ī, Ibn Mājah, Ibn Khuzaymah, Ibn Ḥibbān, al-Ṭabarānī in <i>al-Mu’jam al-Kabīr</i> , Ibn Sunnī in <i>al-Ṭibb al-Nabawī</i> , Abū Nu’aym in <i>al-Ṭibb al-Nabawī</i> , al-Ḥākim in <i>al-Mustadrak</i> , al-Bayhaqī in <i>Shu’ab al-Īmān</i> , Ḍiyā’ al-Dīn al-Maqdisī in <i>al-Aḥādīth al-Mukhtārah</i> and others. Refer to al-Suyūṭī, <i>Jam’ al-Jawāmi’</i> , vol. 12, p. 538, no. 515/27142.	<i>‘Ilmu Ṭabīb</i> (On the Principles of Medicine)
13	Kata Usāmah: “Adalah hamba sehari berdatang sembah, ya Rasulullah, tiadakah ngapa jika tiada perhamba segala mengubat suatu penyakit?” Maka sabda Rasūl Allāh ﷺ : يَا أَيُّهَا النَّاسُ: تَدَاوُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَخْلُقْ دَاءً إِلَّا خَلَقَ لَهُ شِفَاءً، إِلَّا السَّامَ، وَالسَّامَ: الْمَوْتُ Berubatlah kamu segala hamba Allah, maka bahawasanya tiada dijadikan Allah suatu penyakit melainkan adalah dijadikan akan dia ubat.	In BSVII-YPAH, this <i>matn</i> appears truncated, perhaps due to the scribe’s issue. BSVII-DTA provides a longer and more complete <i>matn</i> . <i>Ḥadīth</i> is narrated by al-Ṭabarānī in <i>al-Mu’jam al-Kabīr</i> from Ibn ‘Abbās. The <i>ḥadīth</i> is also narrated by al-Bukhārī with the similar meaning. Refer to al-Suyūṭī, <i>Jam’ al-Jawāmi’</i> , vol. 12, p. 403, no. 286/26913;	<i>‘Ilmu Ṭabīb</i> (On the Principles of Medicine)
14	مَا وَضَعَ اللَّهُ تَعَالَى دَاءً، إِلَّا وَضَعَ لَهُ دَوَاءً، إِلَّا السَّامَ وَالْهَرَمَ، فَعَلَيْكُمْ بِالْبَقَرِ، فَإِنَّهُ يَخْبُطُ مِنْ كُلِّ الشَّجَرِ Bahawasanya tiada diturunkan Allāh akan penyakit melainkan ada ia menurunkan ubat, melainkan maut dan tua. Maka hendaklah kamu minum susu lembu maka dikerana ia	<i>Ḥadīth</i> from al-Nasā’ī, mentioned in <i>al-Ṭibb al-Nabawī</i> of al-Suyūṭī with a difference in the last portion of the <i>ḥadīth</i> , “... because cows eat from various plants.” <i>Ḥadīth</i> is narrated by al-Ṭabarānī in <i>al-Mu’jam al-Kabīr</i> and Abū Nu’aym <i>al-Ṭibb al-Nabawī</i> from Ibn Mas’ūd. According to al-Albānī, the <i>ḥadīth</i> is <i>ṣaḥīḥ</i> narrated by ‘Abd Allāh ibn Mas’ūd.	<i>‘Ilmu Ṭabīb</i> (On the Principles of Medicine)

	<p>menghilang akan segala bencana orang habatan (jahat).</p> <p>NB: <i>orang habatan</i> is Classical Malay referring to a bad person (Wilkinson, 1903).</p>	<p>Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i>, vol. 8, p. 173, no. 1238/19734; al-Sakhāwī, <i>al-Maqāṣid al-Ḥasanah</i>, p. 518.</p>	
15	<p>إِنَّ اللَّهَ تَعَالَى أَنْزَلَ الدَّاءَ وَالذَّوَاءَ، وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً، فَتَدَاوَوْا، وَلَا تَدَاوَوْا بِحَرَامٍ</p> <p>Bahawasanya Allah telah menurunkan segala penyakit dan segala ubat, maka berubat kamu dan jangan kamu berubat dengan haram.</p>	<p><i>Ḥadīth</i> is narrated by Abū Dāwūd, al-Ṭabarānī in <i>al-Mu'jam al-Kabīr</i>, Ibn al-Sunnī, Abū Nu'aym in <i>al-Ṭibb al-Nabawī</i>, al-Bayhaqī in <i>al-Sunan al-Kubrā</i> from Abī Dardā'. Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i>, vol. 2, p. 148, no. 229/4718.</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>
16	<p>Peristiwa Ṭāriq ibn Suwayd datang kepada Rasūl Allāh ﷺ, adakah harus mengubat seorang sakit dengan arak, maka sabda Rasūl Allāh ﷺ:</p> <p>إِنَّهَا لَيْسَتْ بِدَوَاءٍ وَلَكِنَّهَا دَاءٌ يَغْنِي الْخَمْرَ</p> <p>Bahawasanya ditegahkan oleh Allah akan arak itu (sebagai) ubat. Bahawasanya ia bukan ubat tetapi ia penyakit. Bahawasanya Allah tiada menjadikan ubat umatku pada tiap-tiap yang diharam akan atas mereka itu.</p> <p>NB: Errata in the manuscript on the name of the Companion r.a. which should be Ṭāriq ibn Ṣuwaid al-Ju'fī.</p>	<p><i>Ḥadīth</i> is narrated by al-Tirmidhī (<i>ḥasan ṣaḥīḥ</i>), al-Ṭabarānī in <i>al-Mu'jam al-Kabīr</i> from Wā'il bin Ḥujr. Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i>, vol. 3, p. 61, no. 3467/7956.</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>
17	<p>Kata Ibnu 'Abbās bahawa ia menengar daripada Rasūl Allāh ﷺ bersabda: Apabila Nabi Sulaymān 'alayhi al-salām pada 'alayhi al-salām pada mihrab masjidnya, maka dilihatnya tumbuh pada tiap-tiap hari seponon kayu, maka ditanyai Nabi Sulaymān, "Hai pohon kayu, apa namamu?" Maka sahutnya, "Ya Nabi Allah, adalah nama hamba fulan dan guna hamba demikian". Dan jika ada pohon itu jadi ubat maka disurah namanya dan gunanya, dan jika ada pohon itu patut ditanam maka ditanamlahnyanya.</p>	<p>Al-Suyūṭī wrote in <i>al-Ṭibb al-Nabawī</i> that the <i>ḥadīth</i> is narrated by Ibn 'Abbās. It is a <i>ṣaḥīḥ</i> that appears in <i>al-Mustadrak al-Ḥākim</i>.</p>	<p>'<i>Ilmu Ṭabīb</i> (On the Principles of Medicine)</p>

18	<p>الحبة السوداء شفاء من كل داء إلا السم</p> <p>Yang jira hitam itu adalah ubat tiap-tiap penyakit melainkan mati jua.</p>	<p><i>Ḥadīth</i> is narrated by al-Bukhārī and Muslim from Abū Hurairah and Ibn Mājah with a slight difference in wording. The <i>ḥadīth</i> is also narrated by al-Ṭabarānī in <i>al-Mu'jam al-Kabīr</i> from Usāmah bin Sharīk.</p> <p>Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i>, vol. 3, p. 633, no. 21/10501.</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
19	<p>و يعلم الناس ما في الحلبة لاشتروها بمثلها</p> <p>Jikalau diketahui segala manusia faedahnya halba itu nescaya akan dibelinya jikalau setimbang emas sekalipun.</p>	<p>According to <i>al-Rahmah fi al-Ṭibb wa al-Ḥikmah</i> of Abbas Kuta Karang, this <i>ḥadīth</i> is a <i>ḥadīth gharīb</i> and the <i>matn</i> of the <i>ḥadīth</i> is provided as: "<i>Law ya'lamū an-nās mā fi al-ḥulbati la-asytarūhā wa-law biwaznihā dhahaban</i>".</p> <p>Al-Suyūṭī in <i>al-Ṭibb al-Nabawī</i> mentioned this <i>ḥadīth</i> and commented that it is narrated by the author of <i>al-Wasīlah</i> without providing the author's full name and chapter.</p> <p>This <i>ḥadīth</i> is also reported by al-Ṭabarānī in <i>al-Mu'jam al-Kabīr</i> and Ibn 'Adī from Mu'ādh ibn Jabal (<i>ḍa'if</i> or <i>mawḍū'</i>):</p> <p>لو يعلم الناس ما في الخلبة لاشتروها ولو بوزنها ذهباً</p> <p>Refer to al-Sakhāwī, <i>al-Maqāsid al-Ḥasanah</i>, p. 556, no. 910; al-Suyūṭī, <i>al-Durar al-Mutanāthirah</i>, p. 170, no 351.</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
20	<p>كُلُوا بِسْمِ اللَّهِ، نَعْمَ الطَّعَامُ الرَّبِيبُ، يَشُدُّ الْعَصَبَ ... وَيَذْهَبُ الْبَلْغَمَ، وَيُصْفِي اللَّوْنَ</p> <p>Makan olehmu akan <i>zabīb</i> serta mengucap akan <i>bismi Allāh al-rahmān al-rahīm</i> adalah sebaik-baik makanan itu <i>zabīb</i> iaitu memberi kuat akan segala urat dan menghilangkan <i>balgham</i> dan mengheningkan warna kulit badan.</p>	<p><i>Ḥadīth</i> is narrated by Abū Nu'aym in <i>al-Ṭibb al-Nabawī</i> (<i>sanad ḍa'if</i>) See Abū Nu'aym al-Iṣfahānī, <i>Mawsū'at al-Ṭibb al-Nabawī</i>, p. 412-413, no. 371.</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
21	<p>الرمن من ثمار الجنة فانماوان لايشاركم الشيطان وقولوا اذان و كلهم بسمالله الرحمن الرحيم لا يقدر ان يمر بشئ ذكرالله تعلي</p> <p>Delima itu daripada buah kayu shurga, ingat-ingat kamu supaya tiada disekutukan oleh syaitan akan kamu pada memakan dia dan ucap oleh kamu tatkala memakannya <i>bismi Allāh al-rahmān al-rahīm</i>, tiada kuasa syaitan memperlakukan sesuatu atas nama Allah <i>Ta'ālā</i>.</p>	<p>The source of this <i>ḥadīth</i> is unknown. It is probable that the early part, الرمن من ثمار الجنة is from <i>ḥadīth</i>, but the rest is non-<i>ḥadīth</i>.</p> <p>Al-Suyūṭī narrated this <i>ḥadīth</i> in <i>al-Ṭibb al-Nabawī</i>, and mentioned that it is narrated by Abū Nu'aym.</p> <p>Additionally, <i>al-Rummān</i> is mentioned in the Qur'ān as among the fruits of paradise as in <i>Sūrah al-Rahmān</i> (55): 68:</p> <p>فِيهِمَا فَكِهَةٌ وَتَخْلٌ وَرُمَّانٌ</p> <p>"In them will be fruits, and dates and pomegranates."</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)

22	<p>كَلُوا الرُّمَانَ يَشْحِمُهُ، فَإِنَّهُ دِبَاغُ الْمَعِدَةِ</p> <p>Makan oleh kamu buah delima kerana bahawasanya ia menyamankan perut.</p>	<p>The saying of 'Ali ibn Abī Tālib which is narrated by Aḥmad, Abū Nu'aym in <i>al-Ṭibb al-Nabawī</i>, al-Bayhaqī in <i>Shu'ab al-Īmān</i> and others. According to Ibn Hajar al-Haythamī in <i>Majmū' al-Zawā'id</i>, the narrators are reliable (<i>thiqqah</i>).</p> <p>Refer to Aḥmad ibn Ḥanbal, <i>Musnad Aḥmad</i>, vol. 10, p. 5521, no. 23708; Abū Nu'aym al-Iṣfahānī, <i>Mawsū'at al-Ṭibb al-Nabawī</i>, vol. 1, p. 408, no. 365; al-Bayhaqī, <i>Shu'ab al-Īmān</i>, vol. 5, p. 104, no. 5958; Ibn Hajar al-Haythamī, <i>Majmū' al-Zawā'id wa Mamba' al-Fawā'id</i>, vol.5, p.99.</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
23	<p>جعل البركة في العسل وفيه شفاء من الأوجاع وقد بارك عليه سبعون نبياً</p> <p>Dijadikan Allah berkat itu pada air madu dan adalah dalamnya menyamankan tubuh daripada segala penyakit dan bahawasanya telah memberi berkat akan dia daripada tujuh puluh orang nabi.</p>	Unknown source.	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
24	<p>نِعْمَ النَّوَاءُ الْأَزْرُ بَارِدٌ صَحِيحٌ سَلِيمٌ مِنْ كُلِّ دَاءٍ</p> <p>Sebaik-baik ubat itu beras sejuk lagi memberi sihat tubuh dan menyamankan tubuh dari tiap-tiap penyakit.</p>	<p>Narrated by al-Daylamī from Anas. According to al-Sakhawī, the <i>sanad</i> of <i>ḥadīth</i> is <i>ḍa'īf</i>.</p> <p>Refer to al-Daylamī, <i>Musnad al-Firdaws</i>, p. 267, no. 6785; al-Sakhāwī, <i>al-Maqāṣid al-Ḥasanah</i>, p. 525.</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
25	<p>أَفْضَلُ طَعَامِ الدُّنْيَا وَالْآخِرَةِ: اللَّحْمُ</p> <p>Terlebih daripada segala makanan dalam dunia dan akhirat iaitu daging.</p>	<p><i>Ḥadīth</i> narrated by Abū Dāwūd al-Ṭayālīsī and Abū Nu'aym in <i>Ḥilyat al-Awliyā'</i> from Rabī'ah bin Ka'b. According to Ibn al-Jawzī, the <i>sanad</i> is <i>ḍa'īf</i>. Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i>, vol. 1, p. 743, no. 123/3793; Ibn al-Qayyim al-Jawzī in <i>al-Mawḍū'āt</i>, p.3, no. 126.</p> <p>In al-Suyūṭī's <i>al-Ṭibb al-Nabawī</i>, this <i>ḥadīth</i> is said to be narrated from Abū Dardā'.</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
26	<p>إذا قرب احدكم الطعام فليبدأ بالمله فانه يزيد في الدماغ و يزيد في العقل</p> <p>Apabila hendak makan seseorang daripada kamu hendaklah ia memulau dengan garam dari kerana bahawasanya ia menambah otak dan otak itu menambah akal.</p>	<p>Narrated by al-Ḥākim al-Nisābūrī, Imam Muhaddithin of Khurasan. Also, it is referred to as the saying of al-Shāfi'ī as narrated by al-Bayhaqī in his <i>Manāqib</i> as:</p> <p>الْقَوْلُ يَزِيدُ فِي الدِّمَاغِ، وَالدِّمَاغُ يَزِيدُ فِي الْعَقْلِ</p> <p>where الْقَوْلُ (a type of nut) is mentioned in the place of salt.</p> <p>Refer to al-'Ajlūnī, <i>Kashf al-Khafā'</i>, vol. 2, p. 270, no. 2391.</p>	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
27	<p>وَإِذَا أَكَلْتَ فَأَبْدَأْ بِالْمَلْحِ، وَاخْتِمَ بِالْمَلْحِ فَإِنَّ فِي الْمَلْحِ شِفَاءً مِنْ سَبْعِينَ دَاءً، أَوْلَاهَا الْجُدَامُ وَالْجُنُونُ وَالنَّرْصُ</p>	<p>Narrated from al-Ḥarīth bin Abī Umāmah, and al-Bayhaqī in <i>al-Lāli' al-Maṣnū'ah</i>.</p>	Bab Pada Menyatakan

	<p>Hai 'Alī! Kau mulai makananmu dengan garam dan kau sudah dengan dia dari kerana bahawasanya barang siapa mengerjakan yang demikian itu nescaya di'afiyatkan Allāh Ta'ālā dua puluh dua bagi daripada penyakit setengah daripadanya budok.</p> <p>NB (1): In the <i>ḥadīth</i>, the number of diseases is seventy but in the translation, the manuscript mention twenty two.</p> <p>NB (2): <i>Budok</i> is Achehnese for several diseases including leprosy.</p>	<p>Refer to al-Suyūṭī, <i>al-Lāli' al-Maṣnū'ah fi al-Aḥādīth al-Mawḍū'ah</i>, vol. 2, p. 374.</p>	<p>Ubat (<i>Materia medica</i>)</p>
28	<p>إِذَا دَخَلْتُمْ بَلَدَةً وَبَيْتَهُ فَخَفَّتُمْ وَبَاءَهَا فَعَلَيْكُمْ بِصَلَتِهَا</p> <p>Apabila kamu masuk kepada sesuatu negeri, maka kamu takut akan wabaknya, maka hendaklah kamu makan bawang merah di negeri itu.</p>	<p>Al-'Ajlūnī says that this is a <i>ḥadīth</i> with unknown <i>sanad</i>. Refer to al-'Ajlūnī, <i>Kashf al-Khafā'</i>, vol. 1, p. 105, no. 228.</p>	<p>Bab Pada Menyatakan Ubat (<i>Materia medica</i>)</p>
29	<p>كُلُوا الْبَابَنْجَانَ فَإِنَّهُ نَوَاءٌ لَا دَاءَ فِيهِ</p> <p>Makan oleh kamu terung dari kerana bahawasanya ia pertama-tama dari segala gulai-gulaian yang membawa imān akan Allāh <i>Subḥānahu wa Ta'ālā</i> dan makanlah oleh kamu akan dia dari kerana bahawasanya ia ubat tiada penyakit baginya.</p> <p>NB: The <i>matn</i> provided in the manuscript covers only for the later part of the <i>ḥadīth</i>.</p>	<p>Al-'Ajlūnī says that this <i>ḥadīth</i> is <i>mawḍū'</i> (fabricated) due to unknown <i>sanad</i>. Refer to al-'Ajlūnī, <i>Kashf al-Khafā'</i> vol. 1, p. 318, no. 874: كُلُوا الْبَابَنْجَانَ وَأَكْثُرُوا مِنْهُ فَإِنَّهَا أَوَّلُ شَجَرَةٍ أَمْنَتْ بِاللَّهِ</p>	<p>Bab Pada Menyatakan Ubat (<i>Materia medica</i>)</p>
30	<p>فكله فإنه دواء عليه شفاء من كل داء الاسم</p> <p>Makan oleh kamu labu bahawasanya ia menyamakan tubuh daripada tiap-tiap penyakit melainkan maut.</p>	<p>Unknown source. According of al-Suyūṭī in <i>al-Ṭibb al-Nabawī</i>, there are <i>ḥadīth</i>, for example in Muslim, that mention the Prophet's fondness of eating dried pumpkin for stimulating the brain and intellect.</p>	<p>Bab Pada Menyatakan Ubat (<i>Materia medica</i>)</p>
31	<p>يُطْفَأُ وَبُرْدٌ هَذَا بَحْرٌ هَذَا</p> <p>Dipadamkan sejuk timun itu akan hangat kurma.</p>	<p><i>Ḥadīth</i> narrated by Abū Dāwūd and others from 'Ā'ishah: كان رسول الله ﷺ يأكل البطيخ بالرطب فيقول نكسر حر هذا ببرد هذا وبرد هذا بحر هذا In this <i>ḥadīth</i> 'Ā'ishah narrated that Rasūl Allāh ﷺ ate melon and <i>ruṭab</i> (wet dates) and said: "The heat of this is eliminated by the wetness of this, and</p>	<p>Bab Pada Menyatakan Ubat (<i>Materia medica</i>)</p>

		the wetness of this is eliminated by the heat of this.” Refer to Abū Dāwūd al-Sijistānī, <i>Sunan Abī Dāwūd</i> , vol. 2, p. 647, no. 3838.	
32	إِذَا أَكَلْتُمُ الْقَثَاءَ فَكُلُوهُ مِنْ أَسْفَلِهِ Apabila kamu makan timun, maka makan oleh kamu ekornya. NB: ‘ekornya’ refers to the non-stem part of a fruit.	Al-Kanānī says that the <i>sanad</i> has an unknown narrator. Refer to al-Kanānī in <i>Tanzīh al-Sharī’ah al-Marfū’ah ‘an al-Akhbār al-Shanī’ah al-Mawḍū’ah</i> , vol. 2, p. 261, no. 104.	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
33	مَنْ أَكَلَ الْخَلَّ قَامَ عَلَى رَأْسِهِ مَلَكٌ يَسْتَعْفِرُ لَهُ حَتَّى يَفْرَغَ Barang siapa makan cuka, berdiri di atas kepalanya seorang malaikat minta ampun akan dia hingga selesai ia daripada memakan ia.	<i>Ḥadīth</i> is narrated by al-Daylamī from Anas. Refer to al-Daylamī, <i>Musnad al-Firdaws</i> , vol. 3, p. 589, no. 5846.	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
34	نِعْمَ الْإِدَامُ الْخَلَّ Sebaik ubat itu cuka.	<i>Ḥadīth</i> is narrated by Abū ‘Awānah and al-Ḥakīm from Anas; Muslim, Abū Dāwūd al-Ṭayālīsī, Aḥmad ibn Ḥanbal, al-Dārimī, al-Nasā’ī, Abū Dāwūd, al-Tirmidhī, Ibn Mājah from Jābir; Tamām and Ibn ‘Asākir from ‘Umar ibn ‘Abd al-‘Azīz from his mother (Umm ‘Āṣim binti ‘Āṣim) from her father (‘Āṣim bin ‘Umar) from his father (‘Umar ibn al-Khaṭṭāb); Abū ‘Awānah and al-Ṭabarānī in <i>al-Mu’jam al-Kabīr</i> from Ibn ‘Abbās; Muslim, al-Tirmidhī and Ibn Mājah from ‘Ā’ishah; al-Ṭabarānī in <i>al-Mu’jam al-Kabīr</i> from al-Sā’ib bin Yazīd. Refer to al-Suyūṭī, <i>Jam’ al-Jawāmi’</i> , vol. 10, p. 459, no. 98/23837. <i>Ḥadīth</i> is also mentioned in Ibn al-Jawzī’s <i>al-Ṭibb al-Nabawī</i> , as well as appears in <i>Ṣaḥīḥ Muslim</i> .	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
35	عَلَيْكُمْ بِالْإِتْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ Kekal oleh kamu memakai celak dari kerana bahawasanya ia menambah cahaya mata dan menambahkan bulu kelopak mata.	<i>Ḥadīth</i> is narrated by Abū Dāwūd al-Ṭayālīsī and al-Bayhaqī in <i>Sunan al-Kubrā</i> from Ibn ‘Abbās; and Ibn al-Najjār from Abī Hurayrah. Refer to al-Suyūṭī, <i>Jam’ al-Jawāmi’</i> , vol. 5, p. 686, no. 241/15667.	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
36	الْمِسْكُ أَطْيَبُ الطَّيْبِ Yang kasturi itu sebaik-baik bau-bauan.	<i>Ḥadīth</i> is narrated by Muslim and al-Tirmidhī from Abi Sa’id. Refer to al-Suyūṭī, <i>Jam’ al-Jawāmi’</i> , vol. 4, p. 163, no. 203/11868. Also mentioned in Ibn al-Jawzī’s <i>al-Ṭibb al-Nabawī</i> , as a <i>riwāyat</i> from Abū Sa’id al-Khudrī and narrated in <i>Ṣaḥīḥ Muslim</i> and <i>Musnad al-Imām Aḥmad Ibn Ḥanbal</i> .	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
37	إِنَّ اللَّهَ تَعَالَى خَلَقَ الْوَرْدَ مِنْ قَدْرَةِ وَجَعَلِ الدَّمْعَ انْبِيَاءَهُ فَلْيَنْزِرْ إِلَيْهِ الْوَرْدَ بِ شَمِهِ	Unknown <i>ḥadīth</i> .	Bab Pada Menyatakan

	Bahawasanya Allah Ta'ālā menjadikan air mawar daripada keelokan <i>qudrat</i> Nya dan adalah dijadikan oleh Allah baunya daripada bau segala <i>anbiyā'</i> . Maka tilik oleh kamu akan air mawar serta kamu cium akan dia		Ubat (<i>Materia medica</i>)
38	إذا أذهن أحدكم فليبدأ بحاجبيه، فإنه يذهب بالصداع Apabila berminyak seseorang daripada kamu maka hendaklah dimulai pada keningnya kerana bahawasanya ia menghilangkan sakit kepala.	The <i>ḥadīth</i> is not narrated properly. Narrated by al-Hakīm al-Tirmidhī, Ibn al-Sunnī, Abū Nu'aym in <i>al-Ṭibb al-Nabawī</i> , Ibn 'Asākir in his <i>Tārīkh</i> , from Qatādah bin Di'āmah (<i>mursal</i>) with <i>sanad da'īf</i> ; and al-Daylamī from Qatādah bin Di'āmah from Anas: إذا أذهن أحدكم فليبدأ بحاجبيه، فإنه يذهب بالصداع Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i> , vol. 1, p. 254 , no. 157/1072.	Bab Pada Menyatakan Ubat (<i>Materia medica</i>)
39	الْهَمُّ نَصْفُ الْهَرَمِ Yang percitaan itu setengah tua. NB. 'Percitaan' refers to the state of despair.	<i>Ḥadīth</i> narrated by al-Daylamī from Ibn 'Umar. Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i> , vol. 4, p. 211, no. 13/12096.	<i>Ḥikāyat</i> (Medical Marvels)
40	ما ملأ ابن آدم وعاء شراً من بطنه وإن كان ما لا بدا فتلت لطعامه و تلت لشرابه و تلت لنفسه Tiada jua daripada bejana yang dipenuhi anak Adam itu terlebih jahat daripada perutnya, dan jika ada ia tak dapat tiada diisinya jua maka dijadikannya perut itu tiga: suatu berisi makanan, kedua berisi minuman, ketiga berisi nafas.	<i>Ḥadīth</i> narrated with slight differences in wording, perhaps due to the scriber's error. It could be found narrated by Ibn Mubārak, Aḥmad, Tirmidhī (<i>ḥasan</i>), Ibn Mājah, Ibn Sa'd, Ibn Jarīr, al-Ṭabarānī in <i>al-Mu'jam al-Kabīr</i> , Ibn Ḥibān, al-Bayhaqī in <i>Shu'ab al-Īmān</i> , al-Ḥākim in <i>al-Mustadrak</i> , from al-Miqdām bin Ma'dī Karib. Refer to al-Suyūṭī, <i>Jam' al-Jawāmi'</i> , vol. 8, p. 163, no. 1214/19710.	<i>Ḥikāyat</i> (Medical Marvels)

In total, there are 40 references to the Prophet in BSVII *Faṣl* III. These can be classified according to the topic in *Faṣl* 3 in which they appear: 3 in *Tashrīḥ* (Anatomy), 14 in *'Ilmu Ṭabīb* (Principles of Medicine), 21 in *Bab Pada Menyatakan Ubat* (*Materia Medica*) and 2 in *Ḥikāyat* (Medical Marvels) (Figure 2).

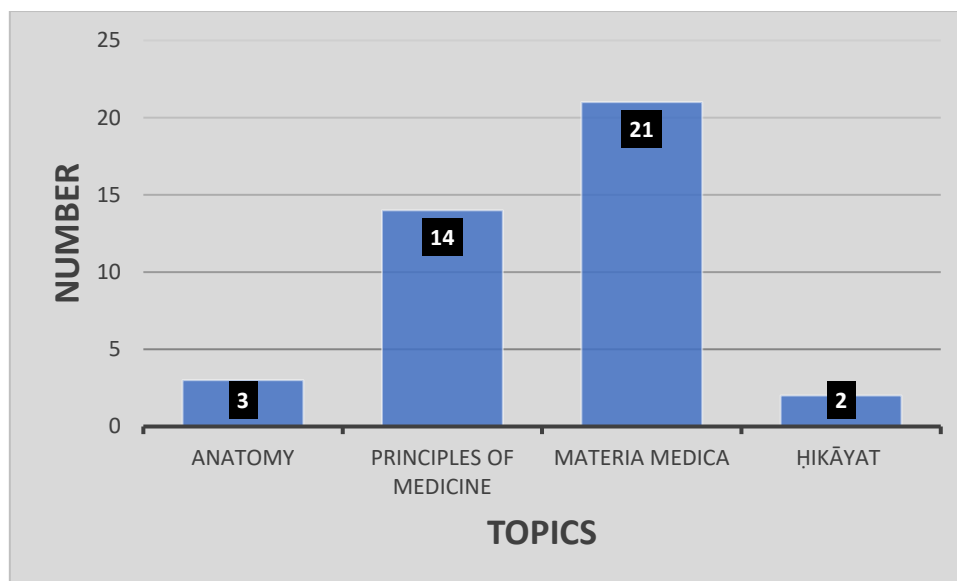


Figure 2. The frequency of narrations attributed to the Prophet ﷺ in different topics in BSVII-III

The 14 narrations on the principles of medicine are related to the division of knowledge to religious and physical sciences, the relationship between the state of the heart and the body, the role of the stomach as the source of disease, the right of the body to sleep, the importance of striking a balance when working, abstinence as a form of medical strategy, digestion and disease, care in eating when recovering from illness, the admonishment to take medication when ill (there are four narrations), prohibition on using impermissible material as treatment and the tradition of writing medical text and developing raw drug repository. The narrations on *materia medica* relating to the benefit of the black seed, fenugreek, raisin, pomegranates (2 narrations), rice, honey, meat, salt (2 narrations), red onion, brinjal, pumpkin, cucumber (2 narrations), vinegar. (2 narrations), antimony, perfumeries, rose water and applying oil to the eyebrows.

Following the identification of sources using *al-Maktabah al-Waqfiyyah* and *al-Maktabah al-Shāmilah* (Table 3), 70% of narrations (i.e. 28 *aḥādīth*) are found to be well-established *ḥadīth* of various grades. A few narrations also appear in Bukhārī and Muslim. Five narrations are non-*ḥadīth*, attributable to other figures (#3: saying of sahabi/Sufi; #4: saying of al-Shāfi'ī; #9: saying of al-Ḥārith ibn Kaldah; #22: saying of 'Alī ibn Abī Tālib; and #26: either a *ḥadīth* or saying of al-Shāfi'ī). Five narrations (#2, #23, #28, #29, #30, #32, and #37) are grouped as narrations with unconfirmed sources as they are not categorically accepted by *ḥadīth* authority (*ṣaḥīḥ* or *ḥasan*) nor were they known as sayings of people other than the Prophet ﷺ. The frequencies of these occurrences of these narrations in the three categories are illustrated in Figure 3.

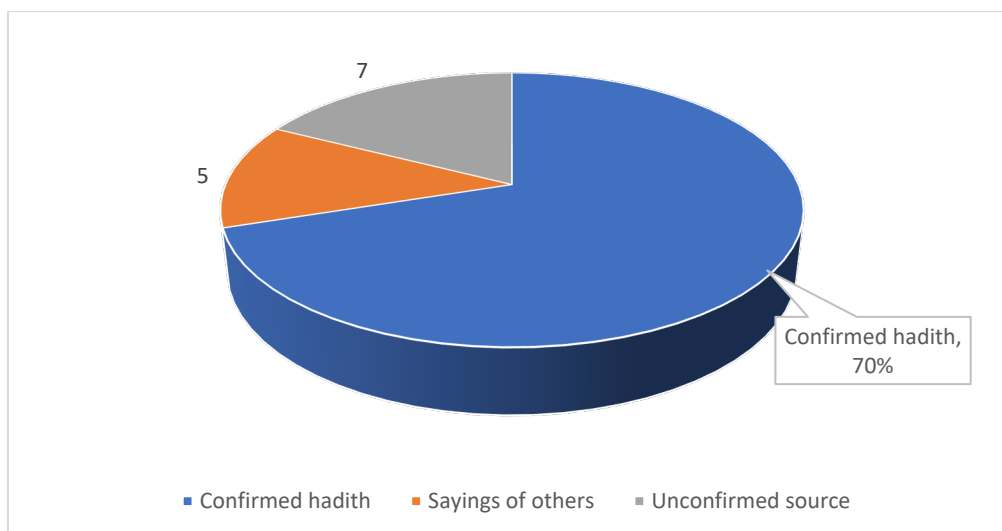


Figure 3: Three major categories of references to the Prophet ﷺ in BSVII-III with 70% (or 28) are confirmed sayings (*ḥadīth*) of the Prophet ﷺ.

Discussion:

The total number of references to the Prophet ﷺ in al-Rānīrī's BSVII-III is 40. It is unknown if this is a coincidence or planned, though the tradition of writing 40 ḥadīth in a book or collection is expected in the Islamic world. This pattern, however, is not repetitive in BSVII. For example, in *Faṣl* II of BSVII, there are only nine references to the Prophet ﷺ. Other Chapters also contain references to the Prophet ﷺ. No study has details of all the *aḥādīth* in the other chapters, but a cursory look reveals that no other chapter or *faṣl* has as many *aḥādīth* as *Faṣl* 3 in BSVII.

In narrating *ḥadīth* in BSVII-III, al-Rānīrī used the *ḥadīth* mainly to support his main points. He will state the medical point or the name of the *materia medica* first. If he wants to relate it to a Qur'ānic verse, the verse will be presented before he then presented a supporting *ḥadīth*. Any support from the *ḥadīth* will precede the mention of any saying of medical authority. In general, the format that he used can be illustrated as below, in the order of sequence:

Medical point → Ayat al-Qur'ān → *Ḥadīth* → Sayings of known figure/Medical story

For example, when mentioning honey, al-Rānīrī started by explaining the properties of honey as a hot-and-dry, of the second degree, material. Next, he mentioned honey's medical uses, for instance, as a treatment for *balgham* or phlegm. Next, al-Rānīrī brought forth verse 69 of *Sūrat al-Naḥl* and then a Prophetic narration and finally ended the topic by a saying of 'Alī ibn Abi Tālib *raḍīyā Allāhu 'anhu*.

It is clear from the format that a medical point takes precedence as the subject matter in discussion that BSVII-III was written more as a medical treatise, a concise one at that, but not as a *ḥadīth* text. Additionally, only 17 out of 70 *materia medica* are provided with support with a Prophetic narration. This condition further highlights the point that al-Rānīrī too, like many past medical predecessors, does not restrict his view on medicine only on those mentioned in the *aḥādīth*. He also appreciates the diversity in plants and minerals that have been distributed throughout the world for medical use. Several materials that are very synonymous and thought to originate from the Malay world are also mentioned. Among others are agarwood, sandalwood, cinnamon, camphor, cardamom, areca nut, mace, nutmeg, star anise, ginger, galangal and rice. Most of these materials were not provided with support from the Qur'ān or *ḥadīth*. Despite their origin in Southeast Asia, these materials are well-documented and used widely in India, China, Arabia and Europe since ancient times.

Al-Rānīrī described *aḥādīth* in *Bustān al-Salāṭīn* by referring the *ḥadīth* of the Prophet ﷺ as he said; "Nabi bersabda" or "seperti sabda Nabi ﷺ". Whenever *ḥadīth* is provided, it is usually provided

with the *matn*, except in two cases, i.e. #2 and #17, where only the Malay translation was provided. Nevertheless, none of the *ḥadīth* was supplied with full *sanad* or the source of reference. It is unlike the practice that al-Rānīri employed in his *ḥadīth* text, *Hidāyat-al-Ḥabīb*. In *Hidāyat-al-Ḥabīb*, a mark was put at each *ḥadīth* to mark the source that was used, such as the letter ح for *Ṣaḥīḥ al-Bukhārī*, م for *Ṣaḥīḥ Muslim*, ت for *Sunan al-Tirmidhī*, ح and ب for *Ṣaḥīḥ Ibn Ḥibbān*, and ي and ل for *Kitāb Ibn Abī al-Dunyā* (Fathurrahman, 2012). This manner is sufficient as any discerning person can go back to the sources to find the actual *matn*, find the *sanad*, compare the translation, and verify the status of the *aḥādīth*.

Aḥādīth in BSVII-III cannot be treated in the same manner as *aḥādīth* in *Hidāyat-al-Ḥabīb* due to the lack of *sanad* and the source of reference. Some *aḥādīth*, such as the *ḥadīth* on honey, was categorised as unconfirmed. Its *matn* could be located in any of the *ḥadīth* reference texts in *al-Maktabah al-Waqfiyyah* or *al-Maktabah al-Shāmilah*. Thus, the verification of *aḥādīth* authority is among the challenges for researchers of *Bustān al-Salāṭīn*. However, this *ḥadīth* could be strengthened by other supporting narrations (*shawāhid* or *mutāba'ah*) that share similar meanings. However, for *ḥadīth* #2, its actual *matn* or the presence of other *shawāhid* could not be located. While others in the unconfirmed category are made up of contested narration and deemed fabricated by some authority, some others reserved their caution and were very careful with their words. They prefer to refer to it as a *ḥadīth* of unknown *sanad* (لا إسناده) or unknown origin (لا أصل له).

For narrations that turned up to be sayings of people other than the Prophet ﷺ, they were commonly referred to as the Prophetic narrations. They even appear in some books of *ḥadīth*. An example is narration #22, a saying of 'Alī ibn Abī Tālib which also appears in *Musnad al-Imām Aḥmad Ibn Ḥanbal*. In other words, al-Rānīri could be given the benefit of the doubt as anyone who read the particular books of *ḥadīth* could have mistaken it for a *ḥadīth*. A similar situation also happens to the saying of al-Kaldah (#9), which is often quoted in various Islamic literature as the saying of the Prophet ﷺ.

Fortunately, the use of these unconfirmed narrations and sayings of non-Prophetic figures are only supportive to universally accepted medical aphorisms and principles and to already known properties of *materia medica*. Such use is, admittedly, not ideal as far as the discipline of *ḥadīth* is concerned, but not harmful as far as medical knowledge is concerned. It could be rectified or improved by the provision of explanation on them in a future edition of BSVII.

Conclusion

The medical *aḥādīth*, as found in BSVII-III, are interesting as they are part of the earliest Malay-Islamic medical literature. The study showed that most of the references to the Prophet ﷺ are categorically *aḥādīth*, while others are either unconfirmed narrations or belongs to the sayings of other figures. The use of the *aḥādīth* has been liberal as al-Rānīri does not provide *sanad* or sources of reference for each of them, making verification and grading of the *aḥādīth* challenging. Nevertheless, they are used in support of the medical content of the *faṣl*. It is one of the first and finest examples of integrating medical and religious sciences in the Malay Muslim world, where al-Rānīri, through BSVII-III, played a crucial role in Islamisation knowledge in the region.

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